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The Hawaiian Islands.

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LYING at the most important point, commercially, in the North Pacific are the Hawaiian Islands, which were practically undiscovered a little more than a century ago.

These islands, of volcanic formation, rise high and beautiful out of the deep, blue ocean. Captain Dutton says that the Hawaiian Islands are the "summits of a gigantic submarine mountain range, their highest mountains rising to nearly 14,000 feet above the ocean and their bases extending downward to from 15,000 to 18,000 feet below it. Referred to the bottom of the ocean these islands are higher than the Himalayas."

In some places the gigantic mountain ridges would be disappointing save for their loftiness and grandeur, but in other spots the beauty and glories of the landscape are indescribable. Vines and ferns in luxuriance clothe every valley and ravine with beauty. Mountains, precipices, waterfalls, and verdure continually delight the eye. One traveler has said of the Island Kauai: "It has every element of beauty and for mere loveliness exceeds anything I have ever seen."

Of the natural features of the country nothing is more interesting or awe-inspiring than the volcanoes of Kilauea. Mauna Loa and Hualalia. Travelers today can stop in a hotel built near the crater of Kilauea and if cautious can approach near enough to dip up molten lava. These volcanoes at periods are quiet and at other periods active. At one time, in 1843, when Mauna Loa was in eruption, Titus Coan, the missionary, with some companions, dared to make a three day's perilous journey to reach the crater. In his vivid description he says: "It was a moment of unutterable interest. I seemed to stand before the burning throne of God. I was ten thousand feet above the sea, in a solitude untrodden by man or beast; amid a silence unbroken by created voice; almost blinded by the brightness, deafened by the clangor and petrified by the terrific nature of the scene." At one eruption Kilauea is said to send forth more molten lava than Vesuvius has sent forth in all her activities.

The climate is most salubrious. the mean temperature being about 75 degrees Fahrenheit and the difference between mid-summer and mid-winter being about ten degrees. There is no word for weather in their language which leads one to wonder how they begin a conversation,

The People and Their Religion.

"Only man was vile" in this "Paradise of the Pacific." The origin of the inhabitants is not positively known, but most authorities agree that the islands were peopled by Polynesians, who many ages ago were driven there by storms. Their legends are similar to those of the other Pacific islanders.

Early history fades into pre-historic. There was no written language, no hieroglyphic or other archaeological remains of importance. The sole source of information was the legends, traditions and genealogies handed from lip to lip.

Before the advent of Christianity the Hawaiians were a race of superstitious, degraded, savage idolators. Their chief gods were Kane, creator of the world; Kanaloa, creator of water and plants; Ku, a malevolent being who delighted in human sacrifice and Lono who was invoked for rain. "In the Hawaiian, Society, Tongan, and New Zealand Islands, a god by the name of Maui was worshipped, who was said to have fished up the islands with a hook and line from the bottom of the ocean; arrested the sun in its course, when he was going too rapidly and introduced fire among mankind." Pele was the goddess of the volcano. There were many gods and lesser gods and demi-gods and spirits of their ancestors with whom they believed the whole universe to be filled. They believed that the gods would be induced to enter their idols if human sacrifices were offered to them. Though the people of Hawaii were not so low as some of their cannibal neighbors, yet the history of their land is black with deeds of cruelty and shame.

Patricide, which once was common in the islands, was abolished in consequence of a remark of an old man whose son was about to throw him over a precipice. The old man said, "If you throw me over this precipice, your son will throw you over when you become old." Infanticide was a most common occurrence. Indeed few mothers suffered more than two children to live. There was great laxity in the marriage relation and the men and women were married and separated frequently. One woman told a missionary that she had had forty husbands—several at one time! In consequence of such a condition the father had no responsibility for the children and the mother was too indolent to rear them. When the babe was born, or in a few hours or days, the mother with her own hand would dig a grave in her hut, put a bit of cloth in the little mouth, thrust the tiny body into the ground, cover it with earth and tramp it down.

Mothers of Christian America! You, who have held your own infants to your hearts and felt the unutterable joy of motherhood, and you who have suffered that deep sorrow when God had transplanted the little flower to the garden above, does not your heart ache and do not your tears flow, when you hear of women who are so debased that they have lost their sense of mother love?

One woman once said to a missionary "I had thirteen children and I have buried them all alive; Oh, that you had come sooner to teach me better!" If our fathers were so slow in sending the gospel to their generation, let us make reparation by preaching the gospel to *every creature in our generation.*

"Human sacrifices were offered

on special occasions, such as the dedication of a temple, the launching of a war canoe, the building of a house for a chief, the sickness of a king or queen or the burial of a chief. The victims were always males and usually prisoners of war or criminals. After being slain their bodies were piled in heaps with hogs and left to putrefy."

In the earlier periods civil and ecclesiastical authorities were not very different. "The highest chiefs were sacred as to their persons and often officiated as priests while the priests were reckoned among the nobility." In like manner the *tabu* was religious and political. We use the English derivative "taboo" very lightly but to the Hawaiian, *tabu* i. e., sacred or prohibited, was very serious.

There were special periods of *tabu*, proclaimed and ended by the chiefs. During the strict periods "every fire and light must be extinguished, no canoe must be launched on the water, no person must bathe and, except those whose attendance was required at the temple, no individual must be seen out of doors, no dog must bark, no pig must grunt, no cock must crow, or the *tabu* would be broken and fail to accomplish the object designed.

To assist the animals in keeping the *tabu*, their mouths were tied up and they were put in a dark place or under some vessel. All temples and idols and the persons of the principal chiefs and priests were *tabu*. It was *tabu* for women to eat with men or even to eat food cooked in the same vessel as the men's food. They were not allowedto eat pork, bananas, cocoanut, turtle, certain fish, nor fowls nor food used in sacrifice. Often the chief would place the *tabu*, signified by a stick, leaf, string or piece of cloth, on the growing crops, cocoanut trees or banana plants. When the *tabu* was on, even the man who had raised the crop did not dare step into the field without forfeiting his head. When cattle were first introduced on the islands they were *tabued* for ten years, allowing them to multiply, which was one instance where the *tabu* was a benefit.

Sorcery had Great Power over the People.

Such influence had the belief in spirits over the islanders that if the sorcerer prognosticated death, the patient would refuse food and and literally pine away. Such a religion naturally produced a low state of morality. Modesty and chastity were unknown among the nude men and women of Hawaii. All the impurity and licentiousness that could be conceived culminated in the revolting *hula* dance. They were a people entirely given over to their lusts and idolatry. Had these children of nature been left untouched by *wicked men* from civilized nations, the problems of evangelization would have been less complex.

White Visitors.

Juan Gaetano, a Spanish navigator, was perhaps the first white man who ever looked upon these beautiful islands. So jealously did he guard his secret that the world came near never hearing of his visit.

It was not until 1778 that the Hawaiian Islands were discovered by Captain Cook, who had been sent to the Pacific Ocean to make astronomical observations. The people, it seemed, were expecting their god Lono, and when they saw the white face they were filled with awe and believed that Lono had come. The sailors were regarded as divine attendants. "Their lighted cigars and the pockets in their clothing filled the simple-minded islanders with astonishment. Surely they thought none but celestial beings could send forth such strange fire out of their mouths and be able to take all manner of things from a hole in their sides whenever they wished!"

History repeats itself in the Island world. In the first volume of Cook's travels some friend writes an inscription to his memory. He speaks of him as an excellent man, showing kindness and compassion to the savages. To know that he was the reverse of this, one need only read how he accepted from the king, a temporary wife—the daughter of a chief; how he allowed the natives to worship him; how he exacted immense supplies of food from them and took the sacred fence of their temple for fuel; how he accepted six splendid feather cloaks, made from a rare bird, worth in the labor of construction $1,000.000.00 and in return gave the king a linen shirt and cutlass!

Presuming on the dread of the natives, he tried to take the king on ship-board to compel him to restore a boat that had been broken. His men fired on a chief who was crossing the harbor in a canoe. The natives were enraged. A chief seized Cook, whereupon he called loudly for help. He said: "He cries, he is not a god" and killed him. Cook's men then fired

on the people, killing a number—and then the Hawaiians were reported to be so barbarous that another ship did not venture there for seven years. Cook's "crew introduced and spread that venereal disease by which pages of Hawaiian history have been made so inexpressibly sad."

The natives adored the hog and when the white men came they, intending to be complimentary to the Englishmen, called them and still call them to this day "*Haolis*," White hogs.

From 1786 to 1789 several English and French Captains visited the islands. In 1789 an American, Metcalf, stopped for a brief but unpleasant visit. Doubtless because of some aggravation, his crew killed a hundred natives and wounded a multitude more.

Vancouver, an Englishman, by his humane treatment of the people, redeemed the name of the white man and left a wholesome and abiding effect. He gave the king wise advice as to the conduct of state affairs. So friendly did the natives become that they voluntarily ceded their territory to Great Britain, which cession however was never ratified by the British Government.

Russia at one time planted her colors on the islands which were at once pulled down by the King. A French Captain, Freycinct, in 1819 gave his assurance of the help of France in putting down a revolution which seemed imminent. Thus the eyes of different countries were turned toward this pivotal commercial point. Through American missionary influence, perhaps more than anything else, American ideals prevailed and shaped the course of this little country until she came and offered herself as a gift to the United States.

Government.

Prior to the discovery of the Hawaiian Islands, the social organization was strikingly similar to that of Europe in the tenth and eleventh centuries. "They had kings who were hereditary suzerains, having under them a lot of vassal chiefs, who were granted certain tenures in consideration of military service, leaving the common people the mere privilege of villains."

War prevailed almost continuously among these small kingdoms. At last one arose, who through warfare, conquered all the islands and combined them in one kingdom. This was Kamehameha 1. The character of this man is interesting. Born to a petty chieftancy, his thoughts grew and likewise his ambitions. Hewas intelligent, powerful, tireless, patient, tactful—a political and military genius. Living to the age of eighty three, he was able to plan and carry out a conquest which made him supreme ruler of his little world. He built up, indeed, a new nation out of fragments. He encouraged labor and prohibited crime. Just as Kamehameha I. was coming into his greatest power, the Islands were discovered by Captain Cook. It is difficult therefore to discriminate between the native and alien forces that wrought the change in the land and among the people. Certain it is that some reforms were instituted before there was much intercourse with the outer world.

In the earlier periods, the chiefs held the undisputed possession of the land. Gradually a sentiment in favor of individual rights brought a change which ultimately resulted in the right to buy and sell land.

Through the influence of missionaries and other white residents Kamehameha III. in 1833 proclaimed a bill of rights which transformed a feudal despotism into a constitutional monarchy. In 1845 to 1847 there was organized an executive ministry. A new code of laws, framed by the best legal talent was formally adopted in 1846. At the same time the abolition of idolatry was confirmed, full religious toleration granted and the Christian faith established in these words: "The religion of the Lord Jesus Christ shall continue to be the established national religion of the Hawaiian Islands." In 1852 a constitution was formed and a

legislative body created, consisting of thirty nobles appointed by the crown and twenty-four representatives elected by the people. Property qualifications and the ability to read and write were qualifications of suffrage.

The relations existing between the United States and Hawaii were very intimate from the first knowledge they had of each other. As a result of missionary teaching, American institutions were adopted; the American school system was inaugurated and American laws were put in force until the country seemed like one of our own States.

In 1874 when Kamehameha IV. died and left no heir, Lunililo was elected only to live and reign one year. Another election was necessary. Politicians and English intriguers precipitated great confusion and unrest. In order to overcome the English influence which would be dominant should Queen Emma, widow of Kamehameha IV., be elected, the people, aided by the American residents, elected Kalakaua to the throne. The high ideals set by former rulers were ruthlessly cast aside. King Kalakaua entered on a course of extravagance and corruption that had not been known for years. He sought to overthrow the influence of the church and to revive heathen customs. He promoted the liquor and opium traffics. He "entertained" by reviving "lewd practices, immoral exhibitions, drunken carousals and the abominations of the *hula* dance."

Finally the people rebelled and compelled him to give them a new constitution, limiting his power and restoring their privileges. His sister, Liliuokalani, incensed because he had acceded to the wishes of the people, made an unsuccessful attempt to overthrow the government and seize the throne for herself. In 1891 the King died and Liliuokalani was reluctantly proclaimed queen. Her rule was quite as offensive as her brother's had been and when she demanded a new constitution, giving her absolute power, a rebellion arose which resulted in her being dethroned.

In 1893 an annexation treaty with the U. S. was partially negotiated

but was withdrawn when Cleveland became President. The provisional government was merged into a republic and Sanford B. Dole, son of Rev. Daniel Dole, the missionary was elected President.

An attempt was made to re-instate Liliuokalani but, being discovered, the ringleaders and ex-queen were tried and sentenced to imprisonment.

At the present time Liliuokalani, now well advanced in years, keeps up an attempt to live in royal fashion in her beautiful home in Honolulu and insists on being addressed "Your Majesty."

It was not until July 6, 1898, that the islands were formally accepted by the United States. On August 12th, the American flag floated over the islands proclaiming Hawaii a part of our own fair land.

Many people look upon Hawaii as a possession of the United States as the Philippines are. On the contrary Hawaii is a territory with all the rights of territorial representation. The present Governor is George R. Carter. Sixty four years ago, on a special occasion, Kamehameha III uttered words which have become the national motto. In their mellifluous language it reads, "Ua mau ka aea o ka aina ika pono"—"The life of the country is established in righteousness."

Missionary Operations—"God works in a mysterious way His wonders to perform."

There came to Hawaii the news of the introduction of Christianity and the downfall of idolatry in Tahiti. Kamehameha I. made inquiries about this matter of the sea captains who visited them. The news pleased the royal women and through their influence the *tabu* was abolished. After Kamehameha II was proclaimed king, he was persuaded by his mother to eat with the women. The people saw that he was not struck dead as they had feared, and they shouted: "The *tabus* are

abolished! The idols are a lie." The high priest was the first to apply a torch to the temples and the people went everywhere destroying idols and tearing down their places of worship. Little they knew that God was using them to prepare the way of the Lord. And little did that sea captain, who, years before brought the first Hawaiian lad to this country, realize that he was opening the whole country of Hawaii to the gospel.

This lad, Henry Obookiah, was a lonely orphan, who came to America. Just why he wandered to Yale College, and in his loneliness sat and wept, cannot be explained, save that God led him right there and raised up friends, whose hearts as they ministered to him were kindled with love for the perishing souls in Hawaii. Obookiah learned the new faith. He said "Hawaii gods! They wood—burn. Me go home, put 'em in a fire, burn 'em up. They no see, no hear, no *anything*. We make them." "Our God," looking up, "He make us." This young man, brought from the savage world, was transformed in a few short years into an educated, cultivated, consecrated, Christian man. His one desire was to go back to teach his people his new found faith.

The words of the Master "What I do thou knowest not now but thou shalt know hereafter," find illustration here. Young Obookiah was stricken with typhus fever and was called home before he could carry out his cherished plan. Faithless hearts cried out: "Why was he taken just when he was ready to do the work so much needed?" In the light of subsequent years it is plain that his death accomplished more than his life could have done. Hiram Bingham volunteered to go in his stead. Asa Thurston agreed to go with him. Others, including three Hawaiian lads, joined them and on October 17, 1819, seventeen, instead of one, set forth to carry the gospel to Hawaii.

Your imagination, my reader, however keen it may be, cannot fully conceive of the experiences of those courageous young people who started out on this mission. Will you not, as you sit in your comfortable cosy home, just close your eyes for a few moments and in fancy accompany the passengers on the *Thaddeus*? The farewells were said, which was not easy. The long sea journey of twenty-six weeks was one of discomfort. On April 20, 1820, they anchored in Kailu Bay. For thirteen days they were kept on ship-board because the king refused to let them land. Through the influence of the Queen Kaahumanu, the king gave them permission to stay on the islands one year.

When the ladies saw the natives they exclaimed: "Can these be human beings? Are they not rather devils?" and they wept. Do not blame them. Many a woman weeps over a much smaller affair.

When the owner of a trading vessel knew that women were proposing to live there, he thought it impossible for them to stay long and ordered his vessel to give them free passage whenever they wanted to go home. Though they lived in native huts with such furniture as they could make from boxes and barrels, and were dependent on American supplies, which, because of the long sea journey, were often uneatable, yet with indomitable courage they counted these things as nothing in their great desire to tell the story of Jesus.

Some one may say: "Ah, that was very long ago. Missionaries have everything so nice and easy now that the pioneer work is done," which is in a measure true in old established fields. But if any one is inclined to think that heroism is a virtue of the past century let her read "The Egyptian Sudan" and see how our own missionaries began work among the nude and savage Shullas in 1902. It requires as much courage, heroism and consecration to the Master, to begin a work among the savage tribes of Central Africa today as it did in other fields a century ago, for the people, untouched by foreign life, are not different from their fathers.

The great wall of idolatry which the

missionaries were expecting and dreading to attack had fallen down before they arrived.

One of the native boys went ashore while they were at anchor and brought back the joyous message "the idols are all destroyed." It would seem that there would be no obstacles now, but Satan is ever busy, and opposition was strong from an unexpected source. White men —yes, men who had enjoyed the blessings of Christian lands—were unscrupulous enough to use all their powers to injure and destroy the works of the missionaries, because they knew the teaching of the missionaries would directly oppose their business and conduct. How they remind us of Demetrius of old, who stirred up the Ephesians against Paul and said: "Sirs, ye know by this craft we have our wealth, and this Paul hath persuaded and turned away much people. . . . so that this, our craft, is in danger to be set at naught." The people were told that the missionaries in Tahiti took the natives for slaves. They were also told that Vancouver had promised to send English missionaries and if these Americans were allowed to remain, the great king of England would be displeased. Just here God sent Dr. Ellis and a party of English missionaries from Tahiti. With them were two Tahitian chiefs who bore abundant testimony to the blessings of Christianity. Thus another formidable difficulty was removed. Dr. Ellis remained with the missionaries and assisted them in reducing the language to writing.

The king insisted on being the first pupil and then gave command that every one in the kingdom should attend the mission schools. In a few years 30,000 could read and write. In 1832 the New Testament was complete and in 1839 the whole Bible. There were printed school books, tracts, religious literature—millions of pages, "which were to the natives like leaves from the tree of life." The people were fascinated with their new accomplishment and left their savage sports to engage in reading. Rev. Ellis says: "The new revelations were received with much attention, with wonder and often with delight. The greater part of the people seemed to regard the tidings of 'endless life by Jesus' as the most joyful news they had ever received."

The progress of mission work was simply amazing. The high regard in which the chiefs were held was one of the influences in winning the people. Unlike the history of most missions, the chiefs and rulers were first won to Christ and then the people easily followed.

It is interesting to note how among all people, no matter how barbarous, there have been some exceptionally strong women who have wielded a powerful influence. The royal women of Hawaii are no exception. They were the leaders in abolishing the hateful *tabu*. They were the ones to plead that the missionaries be given a trial. They were the ones to first embrace the new religion. "The queen mother, Keopuolani, studied English diligently that she might read the Bible, not yet translated into the Hawaiian tongue. She was the first baptized convert on the islands."

There are many noble and touching stories of these royal converts. None is more thrilling than that of Kapiolani, a chieftess, who on hearing the story of Jesus, received it as humbly as a child. She put away all but one of her husbands, gave up gambling and drinking and devoted herself to the salvation of her people. On her island was the crater Kilauea, which was believed to be the abode of the goddess Pele. None dared approach the crater lest they should incur the displeasure of the goddess. At this time idolatry was overthrown officially, but the superstitious beliefs still lived in the hearts of the people. Let us not censure these poor ignorant people, who had been out of heathenism but a few short years—at least not until we eliminate "lucky horse shoes" "unlucky Fridays" "thirteen"

and other senseless superstitions from the English vocabulary.

Kapiolani decided she would free her people from their terrible fear of the goddess Pele, so she walked one hundred miles, much of the way over rough lava beds, that she might go to the crater. Eighty of her people followed her calling for her to come back. On she went to the very edge, throwing stones into the lake of fire in defiance of Pele. Turning to her terrified people she said: "Jehovah is my God. I fear not Pele. He kindled these fires, you must serve and fear Him.' Then they knelt and prayed in the uproar of the crater and sang a Christian hymn." "Her act has been compared to that of Elijah at Carmel, or Boniface in cutting down the oak sacred to Thor."

While there were multitudes in the services, yet the missionaries were slow in baptizing the people. They realized that it took time for the darkened minds, to comprehend the truth. In 1825 there were only ten baptized church members and in 1832 only 577 had been received into full membership.

In the years 1836–1839, there occurred a religious awakening, which reads like the story of the first Pentecost. The beginning of the great revival was in the hearts of the missionaries themselves. Some of them had to travel six weeks in small filthy boats in order to reach the annual meeting, but there they received a great blessing. In their meetings in 1835 and 1836, they were powerfully moved to pray, not only for their own fields but for the conversion of the whole world; and so impressed were they that they sent an appeal to the United States asking the whole church to join them in prayer.

Titus Coan, a relative of Nettleton, and a former associate of the great evangelist Finney, seemed to have been the leader in this movement. Without intending to be sensational, he preached the word with power and wonderful manifestations of repentance followed. His brethren feared that he was creating false excitement and urged him to put it down.

"But how can I put it down" he said, "I did not get it up and I do not believe the devil would set men to praying, confessing and breaking off their sins by righteousness."

There were signs of true repentance among the converts who confessed murders, brought back stolen goods, gave up their liquor and burned their tobacco pipes. After many months probation, there were received into the membership of the church at Hilo the first Sabbath of July 1838, 1,705 souls. Rev. Coan and Rev. Lyman went among the great congregation, seated on the floor, sprinkling each individual with water, and repeating: "I baptize you in the name of the Father and the Son and the Holy Ghost."

What a wonderful experience! "With the exception of a similar scene at Ongole, in India, just forty years later . . . when Dr. Clough baptized 2,222 Telegu converts, 'probably no such sight has been witnessed since the day of Pentecost'." That day 2400 Hawaiian Christians commemorated the dying love of the Saviour. The great revival lasted in power for six years, during which time 27,000 converts were admitted to the church, out of a population of 130,000 and for forty years 1000 members were added each year. That these were really "new creatures in Christ Jesus" is shown by the fact that only one in sixty was amenable to discipline, which is indeed wonderful when one considers that they had been but a few years before in grossest ignorance and idolatry.

The converts were organized into congregations and their attention was directed toward Christian giving, for the purpose of erecting houses of worship to their new-found God. Very touching are the descriptions of the children, the aged, the decrepit, bringing their meager gifts of fruit, vegetables and cloth; of the women as well as men hauling wood for miles—as there were no beasts of burden—to build the churches.

More notable than anything else in the development of the Hawaiian church, was the foreign missionary enterprise. In 1850 after only thirty years of missionary work the Hawaiian Society of Foreign Missions was organized. When the pioneer missionaries sent by the American Board to Micronesia, stopped at Honolulu, they found the native church prepared to co-operate with them, being ready to furnish both men and money.

We cannot doubt but that it meant quite as much sacrifice for these Hawaiian Christians to go to a strange people two thousand miles away from their home, as it did for the Americans, but they proved themselves true messengers of salvation. During fifty years of their foreign mission work thirty men with their wives have been sent by the native church to labor in the Micronesian Islands and the work has been carried on at an expense of $112,000.

At the close of fifty years the American Board felt that the native church was strong enough to carry on the work in the Hawaiian Islands without the American missionaries. The wisdom of this step has been seriously questioned. Many of the missionaries on the field felt that it was too radical a step to be taken. The church, through succeeding years, has struggled bravely through difficulties from superstitious people within and unscrupulous politicians without.

One of the great problems in the country is the influx of foreigners. The census of 1900 gives the population as 154,000 of whom 30,000 are native Hawaiians, 25,000 Chinese, 60,000 Japanese and 28,000 whites, 15,000 of whom are Portuguese. These foreigners naturally create many new problems for the church. Work is carried on among all of them by various churches.

JAPANESE CHRISTIAN CHURCH, HONOLULU.

Besides the work of the American Board, the Catholic missionaries began work and after banishment and reverses, were established in 1839. In 1862 the Church of England established an episcopacy in Honolulu. When Hawaii became American territory the mission work was transferred to the Protestant Episcopal church. Their workers labor among Hawaiians, Americans, Chinese,

Japanese and Koreans. The M. E. church is laboring among the Japanese. The Christian and Lutheran churches and Salvation Army also have missions in Honolulu. Dr. Doremus Scudder in speaking of the work among the Japanese says: "Every where signs of promise beckon us to greater exertions. It is a golden day for work. If we move at once we shall gain years."

"The benefits conferred upon this people by the missionaries is so prominent, so palpable and so unquestionable, that the frankest compliment I can pay them and the best, is simply to point to the condition of the Sandwich (now Hawaiian) Islands in Captain Cook's time and their condition today. Their work speaks for itself. (Mark Twain in "*Roughing It.*")

* * * *

"It is a well known fact that the missionaries have given the Hawaiians a written language and literature and have brought them into touch with the great body of English literature. In the material comfort and prosperity of the people also there has been immense advancement. It was the Christian motive which called into being the splendid philanthropic institutions of Honolulu. Every practical and fruitful effort being put forth to day for the promotion of temperance, purity and other virtues which have so much to do with the well-being of communities, is traceable to the religion of Jesus Christ." . . . .

"God has not worked here in vain. He has built up a strong Christian community. He recognized, before man did, the great importance of this cluster of islands in the central Pacific, and caused to be planted there a Christian nation, which is at the same time a great light-house and a base of operations for the enterprise of universal evangelization."—John R. Mott.

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ALOHA.

The sweet and expressive Hawaiian word *Aloha* means "Love to you." It is not only a salutation and a farewell, a good-night and a good-morning, but a convenient term that can be fitttingly used on every occasion where one wishes to convey all the kindness and good will that can be expressed in human speech."—Belle M. Brain.

"Buddhism upon our shores! Womanhood insulted and degraded by idolatrous rites and customs! There is imminent danger to the fair land of our Southern seas, danger that she cannot meet alone. She needs the help of America and especially of American womanhood".

KEY The pleasure of studying a foreign country is greatly increased if the reader has some idea of the pronunciation of the names. To make this study more enjoyable the following Key taken from "Transformation of Hawaii" is given below.

"The Hawaiian language was reduced to writing by the American missionaries, who used but twelve letters, five vowels and seven consonants. As a rule each letter has but one sound and every syllable ends with a vowel. The letter a is usually pronounced as a in father; e as a in late; i as i in machine; o as o in note; u as u in rule; ai as i in fine and au as ow in how. Hawaii is pronounced Hah-wye-ee; Kilauea, Keel-ah-wee-ah, and Kamehameha, Kah-mayhah-mayhah, with the accent on the syllable may. J. P. W.

Hawaii.

Hawaii, victor o'er the deep!
From briny surge to sunlight risen;
With feet set on adamant,
With brow in purpling light of heaven;
With strength of light and heart of fire,
Amid the ocean's mighty flow,
In tempest blast and earth quake throe,
Triumphant, crowned with shining snow.

Victorious over heathenism!
From the dark depths of pagan night,
From gloomy thrall of demon hordes;
Now raised, by Heaven's loving might,
To blissful liberty and light
And, bright with wisdom's glorious rays,
Awakening distant pagan isles
To join her joyful hymns of praise.

Upon Hawaii Heaven shine!
Dispel her lingering shades of night·
From ills within and foes without
Protect her with Jehovah's might.
Awake her slumbering energies,
That, nobler than her mountains grand,
And brighter than her sunlit seas,
She may by God's help ever stand.

Early Missionaries to the Sandwich Islands.

SOME OF THE HEROES OF HAWAII.

ANOTHER chapter of those who through faith wrought righteousness, is written in the story of Christian missions to the people of the islands of the Pacific Ocean.

Time surely would fail us to recount the great host that gave themselves to labor for the transformation of the inhabitants of this isle. Not only American missionaries, but native Christians as well, are to be given the reward for fidelity, devotion, courage and holy heroism of purpose.

Each one, when called from their labors, bore the marks of being a soldier of Jesus Christ, and both foreign and native missionary will rejoice together in the final triumph of His kingdom.

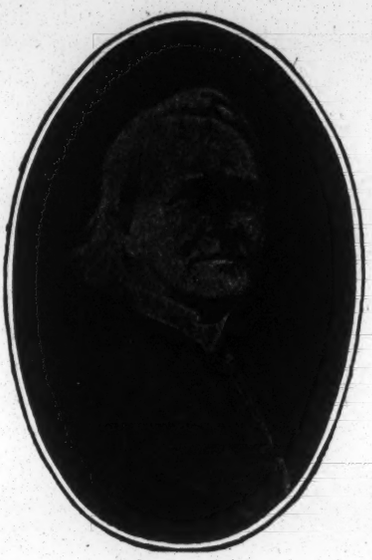
TITUS COAN.

After graduating from Auburn Theological Seminary, at the age of thirty -four, with six others under the American Board, Titus Coan sailed December 1834, for the Sandwich Islands. arriving at Honolulu in 1835. He was at once stationed at Hilo where he remained until his death, a period of forty-eight years. He soon began to use the native tongue and before the close of the first year, Mr. Coan had made a circuit of the island by canoe and on foot, a distance of about 300 miles.

On this tour he preached 43 times; examined 20 schools with 1,200 scholars; conversed with multitudes and, as a physician, ministered to the sick. Those tours were repeated in succeeding years.

"He was a relative of Nettleton, and had been a co-laborer with Finney; and from such men had learned what arrows are best for a preacher's quiver and how to use his bow." The crowds that flocked to hear him impressed him of the presence of God. He could only say: "it is wonderful." In 1837 nearly the whole population attended his services. The days of Christ's ministry seemed repeated, as the lame and sick were carried on the backs of others, or on their beds; so eager were the people to hear the message from one filled with spiritual energy and power. Being impossible for him to reach every one, he bade them to come to him and Hilo's little population of a thousand swelled ten-fold, and here was held *a two year's colossal camp-meeting.* There was not an hour, day or night, when an audience of from two thousand to six thousand would not rally at the

signal of a bell. There was no disorder and the camp became a sort of industrial school, where gardening, mat-braiding and bonnet-making were taught as well



TITUS COAN.

as purely religious truth. These great "protracted meetings" crowded the old church with six thousand, and a newer building with half as many more; and when the people got seated, they were so close together that until the meeting broke up no one could move. This reads as though there were sensational and exciting influences brought to bear upon the people's minds and that their wonderful confessions were wrung from them through unnatural fear. Although the preacher did not hesitate to deal in stern truths, Titus Coan made no effort to excite but rather to allay excitement. He depended upon God's Word and gave to the Spirit, the work of conquering the sinner. Men and women would cry out for mercy when he was talking in simplicity and earnestness.

Once while preaching in the open field to two thousand people, a man cried out "What shall I do to be saved?" and prayed the publicans prayer; and the entire congregation took up the cry for mercy. For half an hour Mr. Coan could get no chance to speak, but had to stand still and see God's work. Men avoided drink, thieves restored stolen property, murderers confessed, bitter and repentant tears were manifestations, together with strange confessions, of the sincere purposes of those who felt the irresistible power of the spirit.

Titus Coan kept track of all this immense concourse of people. Though but two missionaries, a lay preacher and their wives, constituted the force, and the field was one hundred miles long, the work was done with power because God was in it all.

Priests of idolatry, the Sodomite, the sorcerer, the robber, the murderer, and the mother—no, the monster whose hands have reeked in the blood of her own children—these all met before the cross of Christ, and it is recorded of them that about only one in sixty became amenable to discipline.

Christian history presents no record of divine power more thrilling than the story of Christian missions in Hawaii. Thousands of dollars have been given by the churches there, not only for their own support, but to extend the gospel in regions beyond. In 1838 and 1839, after great care in examining and testing candidates for Christianity, 5,244 had been received into the church. On one Sabbath, 1,705 were baptized and 2,400 sat down at the Lord's table. Among this throng were the old, the decrepit, the lame, the blind, the maimed and those afflicted with diseases from their own sins.

At the age of eighty-two, during a revival in which he was engaging with his old time love and ardor, Titus Coan was stricken with paralysis and after a few weeks, full of love and patience he passed into his eternal life.

HIRAM BINGHAM.

Born at Bennington, Vermont, October 30th, 1789; graduated at Middlebury College, 1816, at Andover Theological Seminary, 1819. A visit to the foreign mission school at Cornwall awakened in him a desire to carry the Gospel to the Sandwich Islands, the country of Obookiah. He was ordained September 29th, 1819; sailed October 23rd of the same year, as a missionary of the American Board of Commis-

sioners Foreign Missions, for the Sandwich Islands; was stationed at Honolulu on Oahu.

His undaunted courage, inflexible will, combined with his good nature and cheerfulness, fitted him to meet the opposition in that stronghold of wickedness.

"He was," says Dr. Anderson, "sincere and honest without pretense, without selfish ends, an enemy to every form and species of wickedness and fearless in rebuking it; of irreproachable character; loved by the good, dreaded and hated by the wicked."

Beyond the circle of his own family, his relations were chiefly with the natives by whom he was greatly beloved.

He returned to the United States in 1841 on account of the ill-health of Mrs. Bingham. She died in 1848. Six years after his return he published "History of the Mission," down to 1845, in an octavo volume of 600 pages, a work of great historic value. In 1863 friends in different parts of the country united in securing an annuity for him.

He was expecting to visit the islands, and take a part with the Hawaiian churches in the semi-centenary of the mission which occurred in 1870, but he died in 1869 after a brief illness.

To Hiram Bingham, one of the original band of missionaries to the Pacific Islands, belongs the credit of having led in the work of translation of the Scriptures. He translated the first portions of the Bible, twelve pages of the gospel of St. Luke, and the Sermon on the Mount. Twelve years after the time of the arrival of the missionaries, the entire New Testament had been translated and printed. One third was the work of Mr. Bingham, one third that of Mr. Richards and the remainder divided among several of the missionaries.

ASA THURSTON.

Born in Fitchburg, Mass., October 12, 1787; graduated at Yale College 1816, Andover Theological Seminary 1819; embarked as a missionary of the American Board of Commissioners, October 23, 1819, with others who formed the first band of missionaries for the Sandwich Islands.

In an obituary notice in the "Honolulu Friend" it is stated: "As a missionary Mr. Thurston ever labored with great usefulness and success. His knowledge of the native language and character was most thorough, and as a preacher he was much beloved by the native Hawaiians. In the early years of the mission his labors as a translator were arduous and successful."

In an address at his funeral, March 12, 1868, Mr. Corwin said: This day is just one month less than forty-eight years from the day when he and the still surviving companion of his earthly pilgrimage were stationed at Kailua, the ancient residence of the Hawaiian Kings. And there for more than forty years he continued to reside and to labor as the honored pastor of a large and very important parish. He was the instructor for a time of both Kamehameha II and Kamehameha III., and his influence over them, especially the latter was very great."

"*Never once leaving the Islands for forty eight years*, he was honored by foreigners and natives alike as a faithful, persistent worker. Only when in advanced age and repeated strokes of paralysis had rendered him incapable of service did he consent to resign his pastorate at Kailua, that he might spend the closing years of his life in this city."

He died at Honolulu March 11th, 1868, aged 81.

WILLIAM RICHARDS.

Another native of Massachusetts, born August 22nd, 1792 at Plainfield; a graduate from Williams College in 1819, and Andover Seminary 1822, he sailed the same year, November 29th, as a missionary of the A. B. C. F. M., for the Sandwich Islands, accompanied by four natives educated in the United States. He was stationed at Lahaina, on Maui.

In 1837 he visited his native land with his wife and six children, arriving in May

and returning to the Island in November.

In 1838, the King and chiefs requested him to become their teacher in the science of government and laws, and also their chaplain and interpreter in their intercourse with foreigners. As he was well fitted for the position, and had the entire confidence of the King, chiefs, and people, the mission and the Prudential Committee approved of his compliance with their request. He was accordingly released from the mission and his connection with the Board, "that he might guide the infant steps of the government as it went onward relaxing the bands of despotism, and forming relations with the great Christian world."

The government up to this time was an absolute despotism, the chiefs were sole proprietors of the soil, and the people virtually slaves. In 1840, the King conferred upon the people a constitution, recognizing the three divisions of King, legislature and judges, and defining the duties of each.

The code of laws adoped by the nobles and people was translated into Hawaiian by Mr. Richards, occupying 228 pages. From 1842 to 1845 he was absent on a mission to secure the acknowledgement of the independence of the islands by Great Britain, France and the United States. After this recognition by foreign powers, he was sent as an embassador to England and other courts. On his return in 1845 he was appointed minister of public instruction, which office he held until his death, November 7th, 1847. His influence with the King and government was very great.

The mission thus speaks of him: "For many years he was an efficient and self-denying missionary. He always displayed a deep and cordial sympathy with our work and was wholly devoted to the instruction of the Hawaiian race. As the advisor of the Kings and chiefs, he was often embarrassed by the opposition of foreigners, but he enjoyed the confidence of the government to the end and when he died the grateful nation decreed a pension to his widow."

Another writer testifies to his intelligence, his sound judgment, and utmost disinterestedness; qualities woven into his spiritual manhood, making for the King of Kings, he so well represented, a loyal embassador of Christ.

NOTE—There are other worthy heroes of the Sandwich Islands, both native as well as American, deserving of as high tribute, as these we write, which the student will need to learn in preparation of this study——We are greatly indebted to early numbers of *Missionary Review* and *Ency. of Missions*, for the above delightful facts in the history of Hawaiian early missionaries.—M. E. M.

Study for the Month.

MARCH—HAWAIIAN ISLANDS.

(Third Study From Christus Redemptor.)

1. Roll call—Temperance items.
2. Geographical study of Hawaii.
3. History of Hawaiian Government.
4. History of Hawaiian missions.
5. Missionary Heroes—Titus Coan, and others.
6. Present-day problems in Hawaii. Influx of races. Intemperance. A wonderful opportunity is opened in these islands to the Protestant Church of America.

NOTE.—Brief and well prepared papers or talks are profitable and interesting.

LEAFLETS—"Titus Coan," a small leaflet on the life of Titus Coan, a missionary at Hilo, Hawaii; price 2 cents. "The Story of the Islands," a small leaflet about Hawaii, Micronesian Islands and the Philippines; price 2 cents. This leaflet is useful in the Sixth Study—the Philippines. Send to Miss Elizabeth Caughey, Otto, Pa.

"Report of Lake Mohawk Conference of Friends of the Indians and Other Dependent People." The Twenty-fourth Annual Lake Mohawk Conference of Friends of the Indians and other Dependent People

met on the invitation of Hon. Albert K. Smiley at Mohawk Lake. N. Y., October 17th, 18th and 19th, 1906. The topics discussed included affairs among the Indians and in the Hawaii. Porto Rico and Philippine Islands. The discussions are given practically in full in this volume.

One copy of this report is sent to each member of the Conference and a limited number of copies is available to others who may be interested. Applications for reports should be made to Mr. H. C. Phillips, Mohawk Lake, N. Y., Corresponding Secretary. One session was devoted to the Hawaii Islands and twenty (20) pages are given in the report of it.

"The Transformation of Hawaii" by Belle M. Brain, is one of the volumes of the Reference Library. It is the last book on Hawaii and very recent.

The Studies of Hawaii and the Philippines are both Home Missions Studies.

Foreign News Budget.

India.

Our correspondence from India, all show the busy, strenuous life of the missionary, whether it be the young women in the school, in the district or the family in preparation for the protracted itinerary.

The Revival in India.

The event of greatest interest to us in Jhelum just now is the revival which has come to our little congregation here. There has not been that Christian love and unity among the members that there should be. Lives have not been clean and upright, and Christ has not been glorified.

For the past six months a few have met daily in the church for prayer to God that He would revive His people here After the Sialkot convention, it was thought by some that the revival had come, and why spend so much time in prayer! But one Sabbath evening, God spoke in a special way to the people through the preaching of His Word by His faithful servant, Padri Labbu Mal. The next evening a larger number came together for prayer. One man broke down crying while praying. After the meeting men shook hands with each other, some threw their arms around one another asking forgiveness for past faults. Several of the men continued all night in prayer. The next day a noon meeting was called and nearly the whole congregation met together. Again an all night prayer-meeting was held, and old men, young men and children were prostrate on the floor pleading for mercy and blessing.

The third night the whole congregation, men, women and children continued in prayer most of the night. Sins were confessed, forgiveness asked from one another, young men expressed their purpose to live more entirely for the Lord, timid women and girls were given boldness to lead in prayer. Two school girls, on returning to the Sialkot Boarding school, said to their Miss Sahib "Why can't we have a revival *here* too?" They both met daily to pray that the girls in the school might be revived.

Satan is always ready and alert at a revival meeting to hinder the Spirit's work if possible. Twice one of our men who has a quick temper was assailed by the tempter at his weak point, but was enabled by the grace of God to overcome. At one time, he became so angry because accused of a sin (of which we believe he was not guilty) that his words were that of a mad man thirsting for the blood of his accuser. Again God's faithful servant was used in driving the evil spirit out of this man and he fell on his knees, sobbing and praying for mercy. He lay on the floor, his body trembling and almost unconscious, but he arose in his right mind, that terrible anger and hate all gone. He went into the church and confessed how he had just sinned, and asked forgiveness from the one against whom he had been so angry.

Night after night these meetings continued and songs of praise were heard during the night by the heathen neighbors. The women in the homes were wondering what all these strange and unusual proceedings meant. One Mohammedan woman said to me, "Do you people read and pray all night? We are commanded to pray five times a day, but you people are taking the blessing away from us for you pray all night." Another Mohammedan woman called to a Mohammedan woman passing her door and asked her "Why they were having meetings at night at the church?" The woman answered, "It is because the resurrection day is at hand."

Won't you praise the Lord for the blessing He has given, and pray that His work of grace may continue and increase unhindered in the hearts of His people? Some among us have not been blessed as much as others. Some are imitating a revival and are self-

deceived. Pray for such that their eyes may be opened. ELLA M. GORDON.

A glimpse of itinerating in India:

Two weeks ago today we arrived home from the hills. It is delightful to be in our own station again and we are enjoying our home after being away for the sake of the children's schooling for over six months. We will not be able to remain at home long though as we hope to get out to camp within a week.

Getting ready for camp is not a small task. First the goods brought from the hills must be opened, sorted, repacked and the articles necessary for camp put aside. Then the woolen things that were left on the plains—packed away in cotton bags from the destructive moth—must be packed for winter use. It takes some thought to plan just what clothing will be needed for five growing children during the four months of camp life, especially when one must plan for hot, cold, wet and dry weather, and there is little opportunity for rearrangements after leaving the house for the tent. Then arrangements must be made for the food. Flour must be ordered from Dehli or Agra, and we who live in the jungle must order sugar, tea, coffee, kerosene oil and all supplies from Sialkot, Lahore or Rawal Pindi.

It is quite an art to be able to pack all these supplies; our clothing, our medicines, our enameled dishes, the children's school books and all, into our small boxes. All too soon the day for starting arrives, and we make a great effort to have every thing ready, the lamps packed (the yeast not forgotten) fresh vegetables ready and the bedding rolled up and strapped ready to be loaded on the camel. The evening meal has been prepared too and packed away ready. We are almost finishing when some one comes to say that the camel man can't come till the next day. Some body is sick or married, so he must stay one more day. So we unroll our bedding, eat our prepared evening meal, and get out pans and kettles to prepare another for the next day.

Early next morning the camel men are ready and eager to get started. We busy ourselves as before and after several hours of strenuous labor are rewarded by seeing the slow moving camels leaving with our tents, beds, stoves, chairs, boxes, bedding and a few chickens. The cow and calf follow closely. After taking down all pictures and folding up carpets and rugs and piling all on tables and chairs where they will not easily be found by the white ants and after putting the curtains up high out of the reach of mice, giving final directions about the garden, and to the watchman, we follow the camp. After a drive of some miles we arrive in plenty of time to help arrange the few articles of furniture, get beds ready, dishes out, etc. When all is ready and we sit down to our warmed over evening meal, some one is sure to say: "how fine it is to be in camp once more," and so it is. We at once feel quite at home; for we learn to carry our homes about with us.

Pray with us that more laborers may soon be sent to our wide and needy field of Sargodha, and that we missionaries may be kept faithful.

ALMA C. MCCONNELEE.

Camp Symbulpur, Sialkot District.

The first of November is the time when those of us who go to the districts are busy making arrangements to leave the city work and getting ready for the new work of the cold season among the village people. November 6th found those of us in Sialkot, who go to this work, busily engaged gathering up the things that are needful for life in tent. The memory of even the best of our India servants is not much to be depended upon and on no day during the year is it so vividly display as on the day we leave the city for the tour in the district, yet these few trials are soon forgotten and we try to remember that "life is what we make it," whether it be on the day for taking out the camp or a day of regular work in the city school.

For me this time is one when joy and sorrow mingle, for it seems as if I have only reached the place in the work in the city, when I could reasonably expect to have results and when I return the next summer there are many of the women in whom I have had a deep interest, not to be found. Yet when I think of the twelve or fourteen hundred Christians who are scattered about in over one hundred villages, throughout the Sialkot district, the time for work among them seems far too short and this is not taking in the thousands of heathens we meet in these villages.

The simple life of these village people never ceases to be an object lesson to me. When they are able to grasp the truth, the simple child-like faith with which they accept it is most beautiful. I have had the pleasure of having one of our new missionaries, Miss Cowden, to come to camp with me this year. FANNIE C. MARTIN.

Rawal Pindi, Oct. 17, 1906.

DEAR FRIEND:

The past month has been one of rush and work, getting the house whitewashed, cleaned and put in order after the summer. It is during the hot season that most of the trials that vex the housekeeper appear. The heavy dust storms leave their brown, dusty mark on every thing which no amount of ordinary dusting can remove; the walls are spoiled with muddy streaks where the roof has leaked during the rains and this year I find a new kind of moth has made havoc in my boxes of winter clothing. Camphor balls and tobacco leaves seem to have been utterly useless to prevent their coming. Yet in spite of the work and disappointments it seemed unusually good to get home again this year. After living in a 10x12 foot tent all summer one does appreciate a house again, steady on its foundations, with plenty of space overhead, and room enough for everything.

We, babies and I, spent the hot season in Kashmir, two hundred miles away. There is no railway, the journey by gari lasting six days. This "Happy Valley" is the most famous port of India, and is especially known for its fine fruit and the climate much as we have at home. The scenery is grand. Altogether it's a delightful place to spend a vacation. There is so much of the beautiful there, that one notices even more emphatically the fact of the utter depravity of the people. Even in all dirty India none of us ever saw such filth and squalor as we saw in Kashmir. We often quoted:

"Where ever prospect pleases
And only man is vile."

There are many places sacred to the Hindus to which pilgrimages are made each year. The largest

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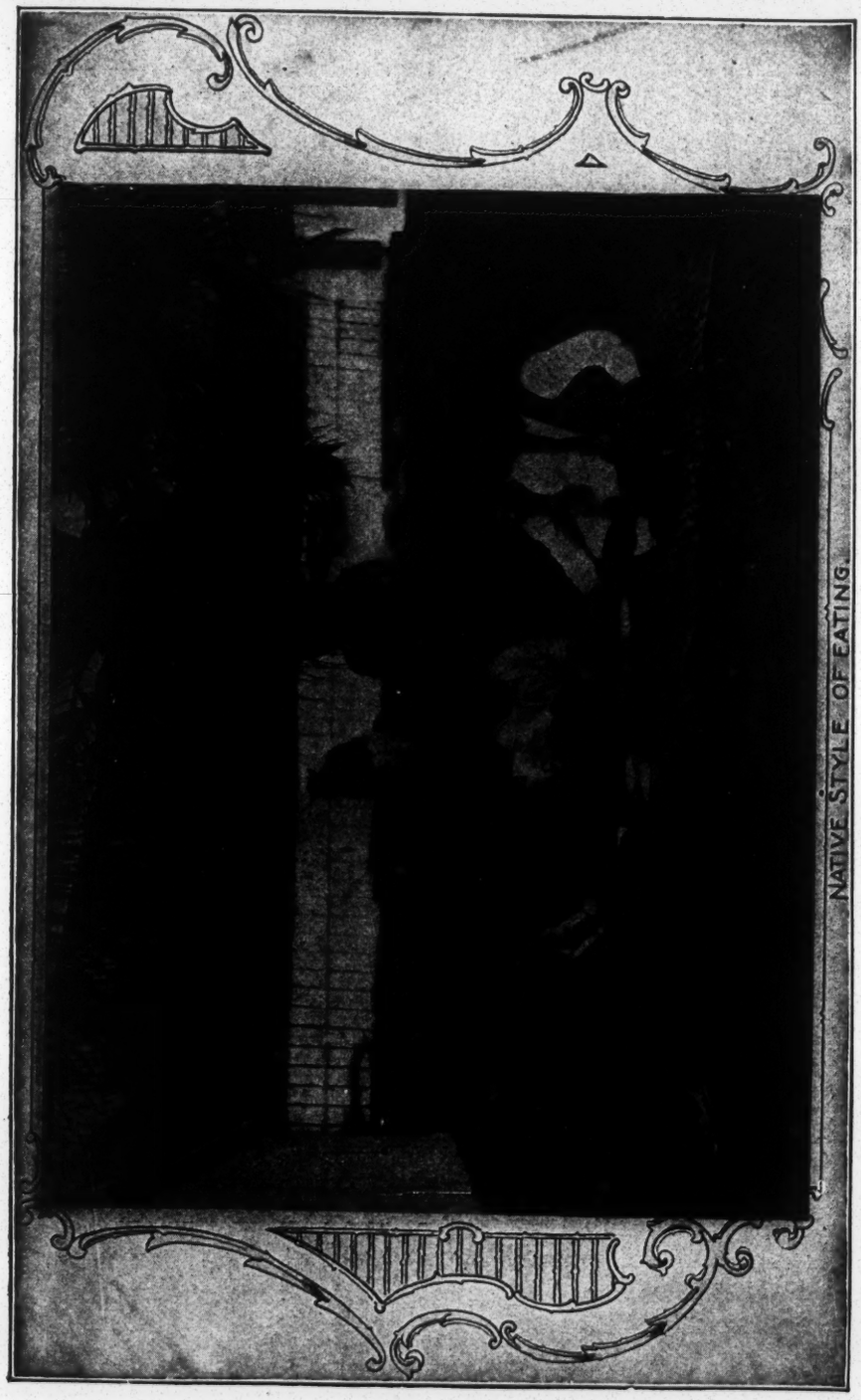

NATIVE STYLE OF EATING.

CAMELS LOADED, READY TO START.

A FAMILIAR SCENE WITH OUR MISSIONARIES IN INDIA.

of these is Amarnath. These are ice caves 13000 feet above the sea. They are nothing more than lofty recesses in the gypsum rock with some frozen springs which represent the great Himalayan god, Shiva The road leading to them is very difficult, several mountain torrents must be forded and much of the road is very steep; supplies and fuel are scarce and the air is bitterly cold. Yet each year many go. This year there were 5000. We met them coming back on our way up to Pahlgam—such weary sick looking people with many women and children among them! Many had given out and were being carried on coolies backs; some were sick in litters, while all along the way were groups by the roadside too exhausted to travel further. It is said that many die each year from the exposure and unwonted exertion, but death is welcome as they believe anyone dying while on this pilgrimage is assured of heaven

I felt so sorry for the sad faced women in the crowd. Such hopeless creatures! They all seemed to me to have disappointment written in their faces, that, after all their toil and suffering Amarnath had no comfort for them. Even their greetings as we passed were sad. For perfect strangers, tho' they were, they would stare directly at me till they caught sight of my two boys riding in the daudis with me and then their faces would light up: "Salaam—blessed mother of sons!" Poor women, their only joy in life is in their sons. Without a son there is no gladness here and no hope hereafter.

Never before had I seen so many fakirs together as were among these pilgrims Hundreds of them—their naked mutilated bodies and foul matted hair making a hideous sight. The longer I live here, the more do I wonder that the people can be so blinded as to believe in these vile creatures and treat them as holy men. They are the visible signs of the awful blackness of darkness in which India lies

Very sincerely yours,

MRS. EDITH MORTON.

Rawal Pindi, India, Oct. 17th, 1906.

Of my first year in India, over seven months have been spent in Rawal Pindi, where we are located, Mr. Porter teaching in Gordon Mission College. When old Sol was getting this part of the world well heated, in May, like most all other mem-sahibs, I took my departure for the hills. Landour in the Himalayas was chosen instead of Kashmir or other hill stations.

Landour is a beautiful spot with an altitude of seventy-five hundred feet. It is very popular with Americans of various missions and it is a pleasure to meet so many fellow countrymen. It was also a pleasure and privilege to attend American church services with preaching by different visiting missionaries. During this season there were two Conferences and a Christian Endeavor Convention. The weather was not all that one could desire, for the summer is the rainy season, and this year there was a very great abundance of rain, the rainfall up to the middle of September amounting to a hundred inches. And often when not raining the mist rolled up the hillside in great clouds, and everything dripped with moisture. Sometimes it would be clear enough for us to see the wonderful snow peaks of everlasting snow far away to the north. Then too, the valley in front would show itself, lying far beneath, stretching miles away to the south, threaded on the one hand by the sacred Ganges river and on the other by its tributary, the Jumna.

The mountain people, many of them, look so different from the people on the plains for they have a Mongolian caste of features and have robust looking frames. They are coolies, carriers of wood, charcoal or any kind of a burden. The weight they can carry on their backs is amazing. No wheeled vehicle except *zinricka chairs* are allowed and in most places it is too steep for even these to be safe. The favorite way of getting about is in a dandi, sort of a chair borne on the shoulders of four coolies The seven miles ascent of the mountain from the plains is made in this way, or on horse-back.

As you have heard there has been much sickness among our people this summer and Landour had its share. There is a great deal of fever and some plague now in Pindi, possibly aggravated by the unusual rains. I will leave the telling about the work to someone else, as I am too "new" to do justice to it.

Sincerely yours,

CAROLYN B. PORTER.

Egypt.

Correspondents from Egypt write interestingly of the country and the daily experiences common to missionaries and teachers.

One of Egypt's Summer Resorts.

During August of this year, where the Damietta mouth of the "sea hunting" Nile meets the Mediterranean, Old Glory was floating over the American Mission nahab-eeyeh, *Ibis*,

Step on board and you will see that the expanse of sky is as great and the horizon as far away as if you were in mid ocean. The few objects above the sea level stand out in bold relief. The tongue of sand on the West between the sea and the river, where our boat is moored, will all be under water a few weeks later. Now it is built over with hundreds of mat houses, unsubstantial and unattractive, but they furnish lodgings for three or four thousand people. From the deck as we look over them we see the sun go down into the sea. Freedom and comfort and good-will seem to characterize Ras-el-Bar, the unique summer resort of the "Land of the Pharaohs." Yet such discipline is maintained among this loose robed, bare-footed guests that old Morpheus might hold sway any time of day or night.

On the East a low ridge of sand marks the river's border. Here a light-house towers up imposingly. Unfailingly, unerringly, it flashes out its messages and warnings over the deep. Just south of it stands a little quarantine house and an old fort. Farther South a few unpretentious houses may be seen and some of Egypt's stately palms make a pretty trimming for this part of the horizon. Above them a minaret stands out conspicuously against the blue sky and reminds you that you are in a Mohammedan land. Nothing else breaks the level stretches all around you except the picturesque boats that majestically move along, usually with sails full spread. Western hustle is occasionally brought to mind as a busy little tug puts the water in commotion and sets the big boats rocking.

If you would be convinced that this water is really

moving you must forego a morning nap some day. When the wind has risen and the boats are active you may not be able to persuade yourself that the water is not flowing up stream—that nature has not fallen into the Oriental way of doing things backwards. Beyond settling this question, you will probably get a sight of the porpoises that kept snorting a friendly good-night until you wished they were less familiar, and you would see a sunrise you would never forget. The light-house that seemed such a monster last night is puny, cold and feeble as the king of day makes a path of gold over waters pink in his rosy light.

It was to enjoy a few weeks, rather days, of much needed rest, to escape Cairo's scorching heat and gather vigor from the ocean breezes, that Dr. and Mrs. Harvey took their household to Ras-el-Bar. The more contracted quarters of the boat did not contract their bountiful hospitality. Rest and comfort and cheer abounded; but the restful days were not days of indolence Miss Thompson did not allow visits among these dwellers in tents to be neglected. In some of the houses the parents requested Bible reading and prayer. Even if these were omitted the ties of Christian fellowship were more closely knit As Sabbath came the dahabeeyeh became a house of worship. During the week the message went from house to house that there would be services on the *Ibis* on Sabbath. When the hour came every seat would be filled with listeners as Dr. Harvey preached and prayed in the native tongue of these people and from united voices, singing in Arabic, the Psalms of David floated out over the Nile. How hearts in the home land thrilled as Old Glory waved over America's new possessions in foreign seas! How much more proudly it is unfurled here over efforts to lift a land above the dead level of ignorance and superstition that is so strongly typified by the scenes about us. May these monuments of England's strength that flash light over the world's seas ever fall upon America's effort to educate, to edify, and to spread a knowledge of Christ, until, to earth's remotest bound, darkness is dispelled. As the light of sun bathes lamp and flag so may the light of the Gospel shed its beams and the love of Him, Who is the Light of the World, shine above and around and through all.

HELEN M. INGRAM,
(One of the American teachers in Miss Kyle's school.)

CAIRO, Oct. 25, 1906.

A little more than five years ago we got the use of the school building which was erected in the Fagalla district of Cairo. Shortly after our little girls' school of that quarter was removed to this place, a Sabbath school and morning service in Arabic were commenced; and these have continued since with an average attendance last year of ninety-four at Sabbath school, and ninety seven at the church service, and collections amounting to $75. Those who were church members have always come to the central church for communion, (in the Esbekieh.) But it was thought that it might be well to have the Lord's supper dispensed there for the convenience of some delicate people, and also to show those who are not Protestants, that we do not forget to obey this command. This ordinance was observed October 14th.

In the day school, we have the same teachers we had last year and they seem to be doing pretty good work. Miss Walker spends her teaching time in this school, and I go every day also. The different meetings for prayer, or giving, or for temperance, are kept up as usual. May the teachers and pupils be filled with God's Spirit.

A. Y. THOMPSON.

Many in Cairo have been suffering from the dengue fever and dysentery. The mission circle did not escape but we are thankful to write that the sick ones are much better.

Notices have been sent out for the annual Thanksgiving service to be held in Cairo. The few resident Americans and some of the tourists usually attend. Rev. Ralph McGill is to preach the sermon.

Since the last budget Mr Work has returned to Cairo with his bride. They will remain here until the return of Dr. and Mrs. Andrew Watson when Mr. and Mrs. Work will go to Benha to take up work there.

At the English service on Sabbath evening, November second, the only baby member of our Cairo circle, Master James Brandon Wilson, was dedicated to the Lord by baptism.

BURIAL OF A PROMINENT SYRIAN.

Seldom has there been a larger funeral from the Mission than that of Dr. Nicola Nimr to-day, November twenty-sixth.

Dr. Nimr was a prominent Syrian of Cairo and a brother of Dr. Faris Nimr who, with Dr. Sarruf is a prominent Protestant journalist here. They formerly were teachers in the Beirut College and at present edit a daily paper "The Mokattam," and a scientific journal.

The funeral was most imposing. The hearse was drawn by six white horses and covered with flowers. Policemen mounted and on foot formed part of the procession as also did the "kuwasses" of the various consulates. There were two great black, gold embroidered palls carried by friends of the deceased.

In America, we have almost ceased to know the significance of pall-bearers but in the East the intimate friends have this honor while unknown workmen carry the body. The word means "carpet of mercy." The body was accompanied to the church by a great company of men relatives, friends and acquaintances, the "flower of Syrian Society" in Cairo. All walked to the church. There were a Mohammedan sheikh, two Coptic priests and a Greek priest who counted themselves as friends.

Two journalists spoke at the grave eulogizing the deceased.

MARION A. PADEN.

BENI SUEF, Oct. 20, 1906.

It was our privilege to begin work this fall in a large but neglected field, where the work is comparatively new.

Beni Suef is a flourishing town in the midst of a large cotton-growing district, which makes it a very important centre. The work which was started by Dr. Strang, a few years before, was left vacant upon his return to America.

The church is weak, having only about twenty members, and there was no school when we arrived, except a few Moslem schools, and one Coptic school

Very soon, Ghaley Bey, a wealthy man who supports this Coptic school of eighty girls, gave it entirely over into our charge, with this one restriction

that we will not receive any poor girls in it without his consent

This school alone is a splendid foundation for mission work, being so well regulated, in a new, clean building, and having mission-trained, Christian teachers, who have always lived in the town and are well acquainted with the people. It being supported by a Copt, and under the charge of the Mission, our influence is far wider than if entirely ours, for most of the girls are Copts, and we are not restricted as to the course of study. We hope soon to introduce the program used in our other Mission schools.

We are very hopeful of increasing the number in attendance here, since it is the only girl's school in a city of 20,000 inhabitants, and we have sixteen little Moslem girls to begin with.

The outlook for a boy's school too, is quite promising, since the Copts though great in number, do not succeed very well in supporting one.

They seem anxious to have a school started under the care of the Mission, and Oowad Effendi, a brother of the one who supports the girl's school, offered us $250 the other day, with which to start one.

The work indeed seems very encouraging. The meetings are increasing in number, and this fertile field only needs cultivation accompanied with the showers of His blessing.

Very Sincerely,

ELIZABETH WALKER.

On Wednesday afternoons the regular recitations in the Girls' Boarding School in Cairo are suspended. The whole school, (including the day pupils) three hundred in all, is divided into groups for the weekly prayer meeting

Five of these meetings are held in Arabic and three in English. The higher grades have the Junior Endeavor topic for their subject. One of their number leads and is responsible for the meeting. It is refreshing to see how readily each girl responds when asked to take any part in the meeting. Their readiness and willingness to help the leader might put many senior Endeavors to shame.

The time with the lower grades is spent in singing, teaching Bible verses and telling Bible stories. One division took the Good Samaritan for the subject this afternoon. The story was told, then read from the Bible. The picture cards of the Sabbath school for this lesson were given to the girls. Then they told the story in their own words and learned the Golden Text from the cards

It is surely an encouraging feature of the work to see how these girls enjoy the Bible Study hour. Each girl that can read, irrespective of her religion, must have a lesson daily in the Bible.

Will you not join us in prayer that the seed thus sown may find lodgment in good soil and bring forth fruit a hundred fold?

The sad phase of the work is, to see girl after girl refused religious training because there is not room in the present quarters to accommodate them. No less than twenty-five girls have been sent away this year. Now there are over fifty packed in a small room where twenty-five or thirty might be comfortably accommodated.

The great and pressing need of the new school building is felt every day Could the building be secured, the school would in a very short time be self-supporting.

IDA WOODS.

An instance occurred not long ago, which will serve as an illustration of the superstition of the women here. One Sabbath not long ago we noticed a strange woman with her small baby at church. We spoke to her but did not notice anything unusual at the time. Afterwards we heard that she was very ankious that God would spare the life of this child for all her other little ones had died.

Though she was Moslem, she thought if she brought it to our church, perhaps we would make the child a present and this would be a charm to keep off evil. She received nothing except the Sabbath school lesson leaflet when these were distributed. However she was one of those people who are thankful for small favors, so she took this lesson leaflet, rolled it up into a very small compass and put it in a small purse which she fastened to the string of "charms." Rather an odd use for a lesson leaflet.

Our schools are being prospered. The Girls' School has over a hundred girls in actual attendance. So many little ones are coming, until I wonder where to put them. We need the second story of our building.

Sincerely,

ANNA M. MCCONAUGHY, Zagazig.

Editorial.

Effect on the Home Church--A Great Revival.

ANDREW FULLER, when alarmed at the spiritual lethargy of his church, preached a sermon on the duty of the church to give the gospel to the world; and as he broadened their intellectual life, and quickened their zeal, and stirred their purpose, he followed it up the next Sabbath with a sermon on the duty of the church to give the gospel to the world. The third Sabbath the same thing was presented from his desk, and then men began to inquire: "Then if the gospel can save the world, can it not save our own children, our own community?" And from that missionary sermon, preached on three successive Sabbaths, there sprang one of the most memorable revivals in the history of any church.

How much shall I give this year to Missions?

(*A little argument with myself.*)

READ THOUGHTFULLY

(1) If I refuse to give any thing to missions this year, I practically cast a ballot in favor of the recall of every missionary both in the home and foreign fields.

(2) If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

(3) If I give the same as formerly, I favor holding the ground already won, but I oppose any forward movement. My song is "Hold the Fort," forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "GO."

(4) If I advance my offering beyond former years, then I favor an ADVANCE MOVEMENT in the conquest of new territory for Christ. SHALL I NOT JOIN THIS CLASS? *I do believe in greatly increasing the present number of our missionaries*, therefore I will increase my former offerings to missionary work.—*Missionary Review.*

The Ethics of Giving.

"You will never win the world to Christ by your spare cash." This is a sentence from the speech before the United Kingdom Alliance by a well-known Member of Parliament; and it is one that is well worth pondering. *It is not what we can "spare,"* i. e. what we do not ourselves "want," which is due to God. "He loveth a cheerful giver" but if we give cheerfully only what we do not require for our own needs and superfluities, that is only the cheerfulness of good nature, and not the cheerfulness of a loving heart, that gives not only out of its superabundance, but out of its necessities.

What it costs to us, not what it amounts to in *bulk*, is the measure of a true gift to God. If this standard were applied to Christian giving, there would be startling developments and expansion of service as well as gifts.—*London Christian.*

Missionaries on Furlough.

Miss Cynthia Wilson and Miss Sallie Dickey, of our India Mission, are expected to land in California about this time. As we close our forms we hear of the particulars of Miss Dickey's return home. She was so ill that she required the care of a returning missionary. For some months Miss Dickey has not been well but it was hoped, for her own love of the work and the needy field, she would not have to come to America for her health. It seems otherwise, and it is deeply regretted by her friends, especially in Xenia Presbytery. Miss Dickey has been the representative missionary of this presbytery since 1895. The laborers are few. Furloughs and unexpected sickness depletes the ranks Our missionaries must have their furloughs, and ill health is often the result of over work. How few can withstand the demand upon their sympathies and physical energies.

While Miss Dickey is trying to regain her health in California, a new obligation rests upon the presbyterial society represented.

The prayers of all are for Miss Dickey, now that she has been laid aside from her field of labor.

Miss Cynthia and Miss Rose T. Wilson will also spend the winter in California with a sister. They have been in the mission field several years, and we know of their devotion as well as their efficiency in behalf of India's women.

The Missionary Review.

"The editorial plans for the coming year cover the entire field of missions at home and abroad. Every effort will be made to secure articles, accurate, interesting, powerful, up-to-date. Emphasis will be placed on missionary work accomplished and the methods found most successful at home and abroad. Some of the subjects and authors arranged for, are noted in our advertising pages. The same general scheme of monthly topics will be followed as last year, but subjects of present interest and importance, will be given the precedence. There is nowhere to be found a force of missionary writers so able and so well known as that gathered in the list of contributors to the *Missionary Review*. We believe that our friends will gladly join us in making the *Review* more widely read, and more largely used in extending the Kingdom of God."—*Missionary Review.*

The above has been copied from the editorial columns of January number of the *Missionary Review*. Without any solicitation from the *Review*, we place this prospectus for coming year before our readers. We again urge your subscription to this peerless and stimulating periodical on missions. The terms are very reasonable, considering the great expense incurred in procuring and preparing the contents of a year's edition. It is a Missionary Magazine that should be placed next to none except your own denominational literature. And it is beyond the reach of any other periodical to produce such a valuable thesarus of Missions as a volume of the *Missionary Review* contains. For the invigorating of new interest in missions we need a wide scope of missionary operations—such only good missionary literature can supply.

Is it Possible--Is it Expedient?

The membership of the United Presbyterian Church has been apprised of the near approach of the Fiftieth Anniversary of its denominational life.

"The Year of Jubilee" is to be fitly observed throughout the entire church. A committee has projected plans that includes the loyalty, love and hope of every

member of the United Presbyterian church. It is not the purpose of those recommending a suitable offering for the year 1908, to beg the church into observing the enjoyment and privilege of its Golden Celebration.

The large sum asked for, extends to every member a special opportunity to express their faith in the life and purpose of the church they enjoy, believe in and whose name we bear. The committee responsible for asking a large sum of the church on this occasion based their knowledge upon the needs as well as their acquaintance of the healthy growth of the United Presbyterian church during the fifty years of its existence. If we question either the need or the possibility of raising such a sum as asked for by the committee we are unwittingly, yet surely, advocating the limit to our existence and usefulness as a denomination.

As certainly a healthy child needs provision and care for its natural growth, so should the same thought and self-denial be made to procure for our growing church all that is necessary for its permanent existence.

The United Presbyterian church has been signally blessed during the years that comprise the history of its existence. Nothing seems to have been withheld in God's providential dealings. The years have been full of inspiration and special favor. If the church membership at home hesitates to provide the sum now asked for the Golden Celebration, *Two Million Dollars*, it is declaring its inability to provide the necesssary means for its future growth, its future prosperity.

If the membership of the United Presbyterian church is willing to become obedient servants of God to the best of their spiritual ability, the giving of even a larger sum than is asked, will be one way of showing our obedience.

No one questions that if the church were to have a spiritual awakening, all that is required would flow into the treasury. The ministry and the laity are equally responsible for the low state of trust and faith that holds the church in doubt and selfish distrust, either for its spiritual or financial prosperity. "We can do it if we will," is backed by all the promises of God.

Since the union of two denominations that comprised the birth of the United Presbyterian church, the most noteworthy progress for woman in missions has been made. During the fifty years of the growth of the United Presbyterian church, a large share of its missionary zeal has been through the Women's Missionary Societies, auxiliary to the parent boards, yet directing its finances with a care and efficiency never before attributed to woman. No attempt is to be made here to review its work. Co-existent with the needs requiring the sum of two millions of dollars asked for the preservation and extension of our missionary operations, and educational institutions, under the care of parent boards, there is also the work of the Women's Board, dependent upon the individual woman of the church.

As a suitable and worthy expression of the history of the women's missionary operations of the United Presbyterian church, it is right and needful for an awakened interest and belief in its possibilities. A sum that is not beyond the ability of the women of the United Presbyterian church to provide has been named. ONE HUNDRED THOUSAND DOLLARS, as a SUITABLE THANK-OFFERING, is none too large to meet the demands of our growing work. This calculation is made only for the twenty-five thousand women already in active membership in our missionary societies. A lower estimate then should be made if none are to be excused. There are seventy-five thousand women enrolled as members of the United Presbyterian church. ONE HUNDRED THOUSAND DOLLARS—OR 7 CENTS A WEEK—as a suitable offering for the FIFTY YEARS OF CHRISTIAN WOMANHOOD and all its blesssings may be entirely too small a gift in GOD'S ESTIMATE, if every woman whose name is enrolled as a

member in the UNITED PRESBYTERIAN CHURCH will rise to her duty.

Before any dare discourage or question the efforts of those giving themselves to the successful results herein desired, either for the larger sum asked for by the parent Boards or the lesser sum designated as a THANK-OFFERING, as a suitable expression of greater gifts enjoyed, let each one make an estimate of the real self-denial required to obtain this and each one answer for himself, for herself. IS IT POSSIBLE? (if so) IS IT EXPEDIENT to advance the Kingdom of God to that extent? M. E. M.

Form of Bequest.

I do give and bequeath the sum of—— dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequets be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Miss Elizabeth Caughey, Otto, Pa.

The Board of Managers of the American Bible Society on the 3d of January, voted to re-establish the office of Recording Secretary, according to an earlier usage, and elected to this office the Rev. Henry O. Dwight, LL. D.

Dr. Dwight is the son of the missionary pioneer in Turkey, the Rev. H. G. O. Dwight, D. D., and was born in Constantinople, coming to this country for his education, and incidentally serving four years in the United States Army during the Civil War, participating in the battles in the West which gave Gen. Grant his early fame, and in the famous march to the sea under Gen. Sherman.

He was sent out as an assistant missionary of the American Board at Constantinople, and for more than twenty years was Secretary of the Publication Department of the mission, having special responsibility in regard to publications in the Turkish language.

Dr. Dwight left the service of the American Board in 1901, and has since occupied himself with literary work especially connected with the interests of foreign missions.

For a year or more he has been assisting the Secretaries of the American Bible Society.

Bible House, Astor Place, N. Y. Jan. 5, '07.

The American Bible Society has received a report from its agent in Shanghai, China, the Rev. John R. Hykes, D. D. which gives some details of a "Boxer" uprising in the province of northern Shansi, and indicates that the "Boxer" doctrine is not yet a thing of the past. A number of rowdies practicing these arts, surrounded the magistrate's *yamen*, says Dr. Hykes, where the few foreign residents had been forced to take refuge, and demanded to be permitted to sacrifice the foreigners to their rites. The magistrate was powerless, but a young German lieutenant, who was in the district, assembled a few of the loyal soldiers, inspired them with courage, and went with them to face the "Boxers" in person. He had only eleven rifles, while the "Boxers" were a small multitude and well armed with knives and spears. The German ordered them to surrender, but they merely laughed and started to attack, upon which the German shot one, and in the fight that followed he and his Chinese braves killed a dozen or more and took forty-three prisoners.

It is due wholly to him that the foreigners present were not all slain, and the incident shows also how ill-prepared any of the local officials are for an affair of this kind and how little precaution they take against it. Immediately after this incident was over a Chinese general and

troops in plenty had arrived! It is usually so.

Convention at Dayton.

The city of Dayton has had the distinction of being the meeting-place for two religious conventions within the past year. It has been but a few months since the O. Y. P. C. U. Convention was in session there. But from December 6th to 9th there was held in the spacious new United Brethren church on Fourth street, a convention which in some respects, at least, was of even greater importance than the preceding one. This was the third Triennial Convention of Theological Students of the United States and Canada.

This meeting was held under the auspices of the Young Men's Christian Associations of the principal theological seminaries of North America. The delegates numbered about four hundred, and these represented some fifty institutions and about twenty-five Protestant evangelical denominations.

The purpose of this meeting was to study and discuss the great problems which confront those who are preparing to enter the Gospel ministry; to gather inspiration for their work and to seek encouragement from each other in the study of the needs of mankind throughout the world, and of the methods being used to save men.

The program was most interesting and attractive throughout, the time being devoted largely to lectures by men of broad experience, on subjects pertinent to the occasion. We shall not attempt to give all the subjects discussed, but make mention of a very few, such as: "The Mind of the Minister—a plea for culture." "The Pastor as a Trainer and Teacher," "The Man of God in the World but not of the World," "How to make Christ a Living Reality—to the minister and through him to the people," "The open Channel and the Streams of Living Water," The Survival of the Unfittest."

Among the speakers were the following, who spoke in the order given below.

Rev. Hugh Black, formerly of Scotland, Dr. I. E. Bosworth, of Louisville, Rev. Charles Stetzel, of New York, Joseph Earnest McAfee, Dr. Henry Greame Furbay, Dr. F. H. Nelson, Robert E. Speer, John R. Mott, Harry Wade Hicks, C. C. Michner, Dr. T. H. P. Saylor, F. P. Turner, J. L. Murray. Bishop McDowell, Dr. S. M. Zweemer and Rev. H. F. Laflamme.

Many of the subjects of the day sessions were open for discussion and in this much enthusiasm was shown at times.

One of the delightful features of the Convention was the visit of the delegates to the National Cash Register grounds where the Company served a most bountiful dinner on Friday. After this splendid reception, we were shown through all the Company's spacious and beautiful buildings. This plant is a living testimony to the truth that Christian enlightenment with the blessings which accompany it, is the only and all-sufficient solution of the problem of the laboring classes.

It would be unjust to leave unmentioned the self-sacrifice and kind service of the folks of the city who entertained us, and also the ladies of the United Brethren churches who served so bounteously at the noon hour on Saturday.

Can we presume on the meaning of such a Convention? Could such have been held successfully ten, fifteen, or twenty years ago? Would sectarian differences and denominational prejudices not have met such an attempt most adversely? Are we ready to admit that other denominations than our own are doing a grand work for the Master and are being blessed of Him? True, a note of heresy was heard in this Convention, but is not our duty clear? If once we get before us the great task of saving men, we will not have much time to spend trying to convince sister denominations that their garments are misfits or that there are flaws in the structure of their houses. United effort is a watchword of the age. R. A. M.

The following bit of presbyterial news received from Mrs. J. P. Finney:

We had such a good meeting of our Concordia Presbyterial in October in the Concordia congregation. Those societies which took the most numbers of the Magazine were by far the best workers and had the largest Thank-offering. In April we took up and sent off $102.86. Then in October our Thank-offering was $158.00. We changed our Annual meeting from April to October. A very inspiring letter was read at our October meeting from my daughter in Egypt, Minnehaha Finney. She is so much in need of a helper in Alexandria.

On page 174, January number of Magazine, read, New South Wales instead of New South *Sea* Wales.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

"Save Hawaii to save Asia."

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far. their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee. . . . My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust."—Isaiah.

"I am engaged in the best of services, for the best of Masters and upon the best of terms." . . . . While it is day I must be about my Master's business; and he who helps me onward is twice my friend." —John Williams.

"Angels would rejoice to be employed by God to teach the world this gospel of Christ."—Convert at Raiatea.

Titus Coan, in 1831, aged thirty wrote: "Lord send me where Thou wilt, only go with me; lay on me what thou wilt, only sustain me; cut any cord but the one that binds me to Thy cause, to Thy heart."

Read Isaiah 42:8. "The story of the rising in Hawaii. when the people cast aside their idols before the missionaries reached them, is one of the most striking incidents in the history of modern missions. Jehovah seemed to be speaking immediately to the heathen before they knew what was to take the place of their false worship."—C. E. World.

"Providence seems to have ordered events so as to make Hawaii the most important field for the training of Christian missionaries which this world has ever known. There the representatives of the vast Oriental empires may be evangelized. and there prepared to return to their own people with the message which they have received and tested. The more. I think of the conditions prevailing there, the more it seems to me that it would be the part of wisdom for the various foreign missionary societies to mass their efforts at that point; and thus to prepare a great company of Chinese, Japanese and of other nationalities

to carry the gospel and its attendant blessings the to Orient."A.— H. Bradford, D. D.

Eternal Goodness.

J. G. WHITTIER.

"No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts he gave,
And plead His love for love.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air.
I only know I cannot drift
Beyond His love and care."

A Suggestion.

It is said that the Chinese Christians have a custom of contributing days, as well as money, to the Lord's service, and in that way a great deal is accomplished.

Might that not be a good suggestion to many of our young women, who by contributing days could do much in the service of their King? Are there not many who could, by a little self denial, give their time to visiting the sick and discouraged, cheering the aged and lonely? Mrs. Margaret E. Sangster writes about this grace, in her sweet way, as follows:

"No matter what may be our pre-occupations and engagements, we who are well, ought to bear on our tenderest memories those who are ill. If they are in the hospital, perhaps on a Sabbath afternoon we can go and visit them and sing to them. If they are well enough to read, we may send them books. The least we can do is to go often to inquire for a sick friend, and every day we may send a message.

'Comfort one another
Do not wait with grace unspoken
While life's daily bread is broken
Gentle speech is oft like manna from the skies.' . .

"Inasmuch as ye did it to one of the least of these, my brethren, ye did it unto me.' It is the voice of the Master and its accents are penetrating and sweet. And among the jewels that sparkle in that inasmuch none shines more brightly than this, 'Sick' and ye visited me."

Let us all resolve that in this New Year we will contribute more days to His service and give more of our sympathy and love for which the world is yearning.

The Missionary Review of the World gives the following "*Marks of an Omissionary Society.*"

It often omits the regular meeting.
Makes no plans for the year's work.
Is late in beginning its meetings.
Sends no reports to the branch.
Seeks for no new members.
Introduces no new features in its program.
Omits the devotional service.
Never sends to the Board for new literature.
Arouses no interest in missions.
Refuses to give systematically.
President, Miss or Mr. Do Little.

It is hoped that none of these marks characterize any of our Young Women's Societies, but that they all are real wide awake *missionary* societies, every member having received the true missionary spirit from the greatest of all missionaries, Christ Jesus.

Items and Methods.

From the initial number of the Quarterly Bulletin, issued by the Women's Board, we clip these two items:

Literature.— The new leaflets by. Miss Kate Hill, of India, are ready for distribution. Order catalogue of prices from literature secretary, Miss Elizabeth Caughey, Otto, Pa.

Young Women—Officers of the Young Women's Societies in the vicinity of Pittsburg held a conference in the Women's Board room, Saturday, December 8th. Important questions pertaining to the work were freely discussed and good results are expected.

Concerning the new literature would it not be wise for every Young Women's

society to order a number of these tracts for circulation among its members, and any others who could be induced to read them, because a careful reading will certainly mean interest in the work. The second item is a good suggestion to those who arrange the program for presbyterial meetings—provide for a conference on "Young Women's Work" and see if it will not be interesting and profitable.

In a recent number of the United Presbyterian a correspondent writes of the installation of Dr. J. F. Ross as pastor of Harvard Heights congregation, Los Angeles, California, and adds, "The Women's Board may well be proud of this new daughter of Zion which Miss Torrence has organized as their representative." Certainly the young women, whose special missionary Miss Torrence is, should thank God for the part they have been allowed to have in this work and take courage for the future.

The prospectus for the Junior Magazine is before us and promises even better things for this year than we have yet enjoyed. Every young woman who is engaged in Junior work should have this bright, helpful magazine and secure as many subscriptions as possible.

A "referee committtee" has proved most beneficial in some progressive societies. At the beginning of the year the members of this committee study the program for the year carefully and obtain as much information as they can on the subjects to be studied, then they are able to recommend books, tracts and articles that will furnish the information needed in preparing papers and talks for the meetings.

The Young Women's Society, Sharpsburg, Pa., have tried the following plans with success.

1. Their meetings are held in the homes and being more informal than in the church the members speak on the topic and pray without hesitation.
2. In the summer they meet on Saturday afternoon in some shady nook and enjoy lunch together after their program.
3. They have a library and a secretary who endeavors to keep the books in circulation.
4. An effort is being made to interest the young men in missions by making them honorary members and inviting them to attend at least one meeting each year when they bring their contributions. One year, at their request, their offering was sent to Italian missions.

THE possibilities of the Young People's Missionary Movement are simply boundless. If its campaign can be adequately waged, within fifteen years the entire church of North America will be flooded with the missionary spirit. This, in turn, will make possible the going forth of the large number of recruits to be raised up by the Student Volunteer Movement to meet the great need of our generation in the non-Christian world.—*John R. Mott, at Nashville Convention.*

Thank-offering.

KEEP IN MIND!

WHAT? Twenty-Fifth Anniversary of the Women's General Missionary Society.

WHEN? Second week of May, 1908.

WHERE? Pittsburg, Pa.

WANTED? A Silver Offering averaging not less than seven cents a week from every woman in the church.

HOW GIVEN? Through Thank-Offering boxes at the congregational "Ingatherings" held during the fall of 1907.

FOR WHAT PURPOSE? To help support the one hundred and nineteen missionaries, and seven departments of work under the care of the Society.

A Thank-offering Message.

Oh, for even one single hour, when Christian women would realize all they owe to God through their having the gospel and the responsibility they have for passing on the glad news of a Saviour to those who have it not!

Such an hour would tell powerfully upon the advancement of Christ's kingdom in lands far away and near home. If Christian women, would with God's help, try to reach this high experience, they would succeed. Then there would no longer be the need of the few—as at present studying and planning and praying and working, month by month and year by year, in efforts to bring women, whose names are enrolled as Christ's followers, up to the Scriptural point of giving their tithes and offerings "day by day continually,"'—for giving into the Lord's treasury would no longer be regarded as a duty or a self-sacrifice, but a delight. All would then hasten to enter His courts with praise and thanksgiving and rejoicing over the high privilege of proving their gratitude with gifts of gold and silver.

If statistics are correct the women of our United Presbyterian church are each year rising higher in the scale of Scriptural giving. Now that they are nearing the Twenty-fifth Anniversary of the organization of the Women's General Missionary Society, there is urgent need of making rapid strides in liberality these coming months in order to make the Silver Offering what it should be next fall.

How can this be done? is the question of the hour. How can all the 75,000 women of the church become interested in and give to the special work God has intrusted to their care? By the women, who are already interested givers, observing the following rules:

1—Study carefully and prayerfully the spiritual needs of the mission fields.

2—Spread the news by telling others of these needs.

3—Set apart at least fifteen minutes of some hour each day to earnestly pray for the women's special work.

4—At stated times join with others in united prayer for the Lord's cause, remembering the promise "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven: For where two or three are gathered together in my name, there am I in the midst of them."

5—Through maps and charts and pictures, keep the mission work prominently before your people—Seniors and Juniors—all through the year.

6—Have "Departments of Work" and helpful literature freely distributed frequently.

7—Organize classes in neighborhoods to meet weekly or semi-monthly for the regular study of missions connected with your own denomination as well as missions in general. and bring the indifferent into them.

8—Give at least one hour of close study a week to the subject of missions in your own family, and always remember the cause in prayer at the family altar.

9—See that the Women's Missionary Magazine is taken in every home in your congregation, and at your monthly meetings question in regard to its contents. Intelligent Christian women will soon be ashamed to acknowledge they have not read it and will keep posted on the work they help to support.

10—Forget not the assembling of yourselves together at the monthly meetings of your own society, and hold that hour as sacredly the Lord's.

11—By personal effort plan to take at least one indifferent woman with you to every meeting.

12—As opportunities present themselves, add your mite toward making the programs so interesting and helpful that visitors will want to become active members.

13—"Consider one another to provoke unto love and to good works," by working diligently and prayerfully until every woman member and every adherent in your congregation will cheerfully set aside a certain sum daily or weekly—"according as the Lord hath prospered her" as her gift of gratitude to her God.

14—Be earnest. be diligent, be faithful, be prayerful in training and teaching the Juniors along all lines of mission work and giving, that the church of the future may be in every sense, a liberal, active mission church.

If these fourteen rules are faithfully carried out by the members of the senior societies during the coming year, the silver offerings for the Twenty fifth Anniversary will pour into the Lord's treasury next fall, until the desires of the most hopeful will be more than realized. *This work can be done. Will you do it!*

May God direct and strengthen all for the work!

Yours Hopefully.
(Mrs). MARY CLOKEY PORTER.

Important Notice--Thank-offering Blanks.

Blanks were sent in October to Presbyterial Thank-offering Secretaries whose names and addresses were given in the July Magazine with personal letters of instructions.

These blanks were to be filled out promptly after the fall Ingatherings by the congregational secretaries and returned to the Presbyterial Thank-offering Secretaries in time for them to report in full—with the blanks—to the general Secretary, Mrs. M. C. Porter, 15 Marshall Ave. Allegheny, Pa., by January first. January first has come and gone. A few Secretaries have reported, but others have been delayed by the lack of promptness on the part of congregational Thank-offering Secretaries sending in reports. It is earnestly desired that every congregation be heard from in full and at once. Thus far some societies have failed to give the amount of their offering last spring saying they "do not know." Surely by asking the treasurers of their societies, all can easily secure the figures. It is important that both spring and fall offerings be given by every society, in order that we may learn what societies are increasing in the grace of giving.

Send all blanks well filled out very soon to the Presbyterial Thank-offering secretaries and where there have none been appointed send to the Presidents of the Presbyterials.

Encouragement.

Nearly every Presbyterial in the church gave a larger thank-offering in the six months from April till October, 1906, than in the twelve months previous.

Full amounts will be reported at the convention at Topeka, Kansas, next May.

Treasurer's Report for month of December, 1906.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Church Extension and Parsonage	Senior Life Members'p	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Junior Life Members.p	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Memorial Hospital	Women's Asso. Work: Home for Aged People	Contingt Fund	Magazine Fund	TOTAL.
Allegheny	157 00	95 00	a 85 00	5 00	40 00	5 00	2 00	....	5 00										394 00
Argyle		275 00				8 00													283 00
Arkansas Valley	10 00	10 00				5 71													25 71
Big Springs	38 00		43 00	3 60	22 00	5 00													111 60
Boston	70 00		20 00	10 00	5 00	7 00	5 00		5 00				5 00						127 00
Chartiers	58 00	275 00	131 00	20 00	25 00	10 00	13 00		5 00				2 00	1 00	1 00	1 00			542 00
Cleveland	33 00		22 00	12 00	27 00		4 00		4 00										102 00
Delaware	15 00		5 00		15 00	13 25													48 25
Detroit					2 00	10 00													12 00
Frankfort	14 05	4 00	12 00	3 00	7 00	17 00													57 05
Illinois Central	5 00		5 00																10 60
Illinois Southern	5 00	255 00	5 00		5 00														270 00
Indiana		20 00	4 00		7 00	1 25													32 25
Keokuk		53 22																	53 22
Lake					23 65	1 00													24 65
LeClaire		211 00	13 00																224 00
Mansfield		25 00	11 00																36 00
Monmouth		114 00																	114 00
Monongahela	349 00	252 00	b156 00		192 00		45 00							4 00	6 00	14 00			1018 00
New York		11 00																	11 00
Omaha		212 00	44 50	5 00	18 00	14 00													293 50
Oregon		79 00																	79 00
Pawnee	7 00		15 00				5 00												27 00
Princeton	20 00				10 00														30 00
Puget Sound		5 00					8 00												13 00
San Francisco						2 00													2 00
Sidney	50 00	6 00	24 00	3 00	17 00	14 00	8 00		3 00										125 00
Spokane	11 00																		11 00
Stamford	15 00		20 00						5 00										40 00
Westmoreland	21 00	70 00	5 00		10 00														106 00
Mrs. A. M. Stewart, Indiana, Pa.	650 00																		650 00
Mr. J. M. Stewart, Indiana, Pa.	350 00																		350 00
Refunded by Mrs. C. S. Bell	176 00																		176 00
Refunded on mileage ticket	2 35																		2 35
Y. P. C. U., Oklahoma City	20 00																		20 00
Mr. and Mrs. Geo. M. Paden		50 00																	50 00
Dr. L. M. Henry, Egypt			25 00																25 00
Camden Mission, Ala					25 00														25 00
Cleveland Mission, Tenn					20 00														20 00
Riceville Mission, Tenn.					50 00														50 00
Norfolk Mission, Va.					32 00														32 00
J. C. U., Turtle Creek						3 00													3 00
1st Hutchinson Kan.										47 18									47 18

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read by Mrs. Herron and prayer offered by Mrs. Wallace. In the absence of the secretary on account of illness, Mrs. Wallace was appointed Secretary pro-tem.

Foreign Secretary reported six hundred dollars received from Mrs. J. M. Stewart for endowment of bed in Sialkot Hospital, India.

The local board of managers of the Home at New Wilmington was authorized to draw up a contract to be signed by parents and guardians of children admitted to the Home.

Treasurer reported receipts for November $27,882.48, which includes $21,018,76 Thank-offering; disbursements $9,506.20

The Thank-offering Secretary stated that secretaries of Egypt Presbyterial asked the privilege of having blanks and Bible book marks printed in Arabic. The request was granted and bill ordered sent to the Board.

Home Secretary reported Rev. Smith at Tama and ready for work. Sabbath-school supplies were ordered for Warm Springs and Simnasho.

A communication from the Magazine Committee stated that owing to the serious illness of Mr. Marshall, publisher of the Magazine, the firm of Marshall & Beveridge would not continue and recommended transfer of contract for the year to the new firm. Board concurred in judgment of Magazine Committee.

Parsonage Secretary reported checks for repayment of loans from Albany, Ore., and East Tacoma, Wash.

Junior Secretary was authorized to order necessary blanks for her department. Two new Junior societies reported: one at Salinas, Cal., and one at Martin's Ferry, Va.

Miss Caughey, chairman of Literature Committee, presented a recommendation in regard to mite boxes for the Juniors which was adopted.

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An executive committee meeting was held December 7th, at which it was decided to make an appeal for a twenty-fifth anniversary Thank-offering of one hundred thousand dollars, to be taken next October and presented at the Convention in May, 1908. In order to keep the subject before the women of the church, Mrs. Mary C. Porter was authorized to issue a circular letter and send out cards and private letters similar to those sent out for the Twentieth Century offering. A motion carried that this year the Thank-offering account close February 1st and hereafter December 1st.

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Dec. 18th, 1906. In the absence of the President, owing to the death of a brother, 1st Vice President, Miss Brown, presided and led the morning devotions: prayer by Mrs. J. A. Wilson and Mrs. J. B. Hill.

Treasurer reported receipts for month to date $10,234.25, including Thank-offering of $6,121.20; disbursements $6,754.42. Treasurer reported insurance placed on Home and furniture at New Wilmington.

Freedmen's Secretary reported that three more beds had been provided for in the Robinson Memorial Infirmary. Over thirty Junior societies sent Christmas boxes to the Freedmen. The committee in charge has had most of the furniture shipped for the infirmary. Mrs. Tillie Johnson was appointed to represent Freedmen at the Topeka Convention.

Home Secretary reported that Oregon Presbytery recommended the employing of an Indian elder of the Warm Springs mission to work among the Piutes, and the request was granted.

Mrs. Wm. Nease offered her resignation as a member of the Board owing to an expected trip to Europe for an indefinite length of time. The resignation was accepted with regret.

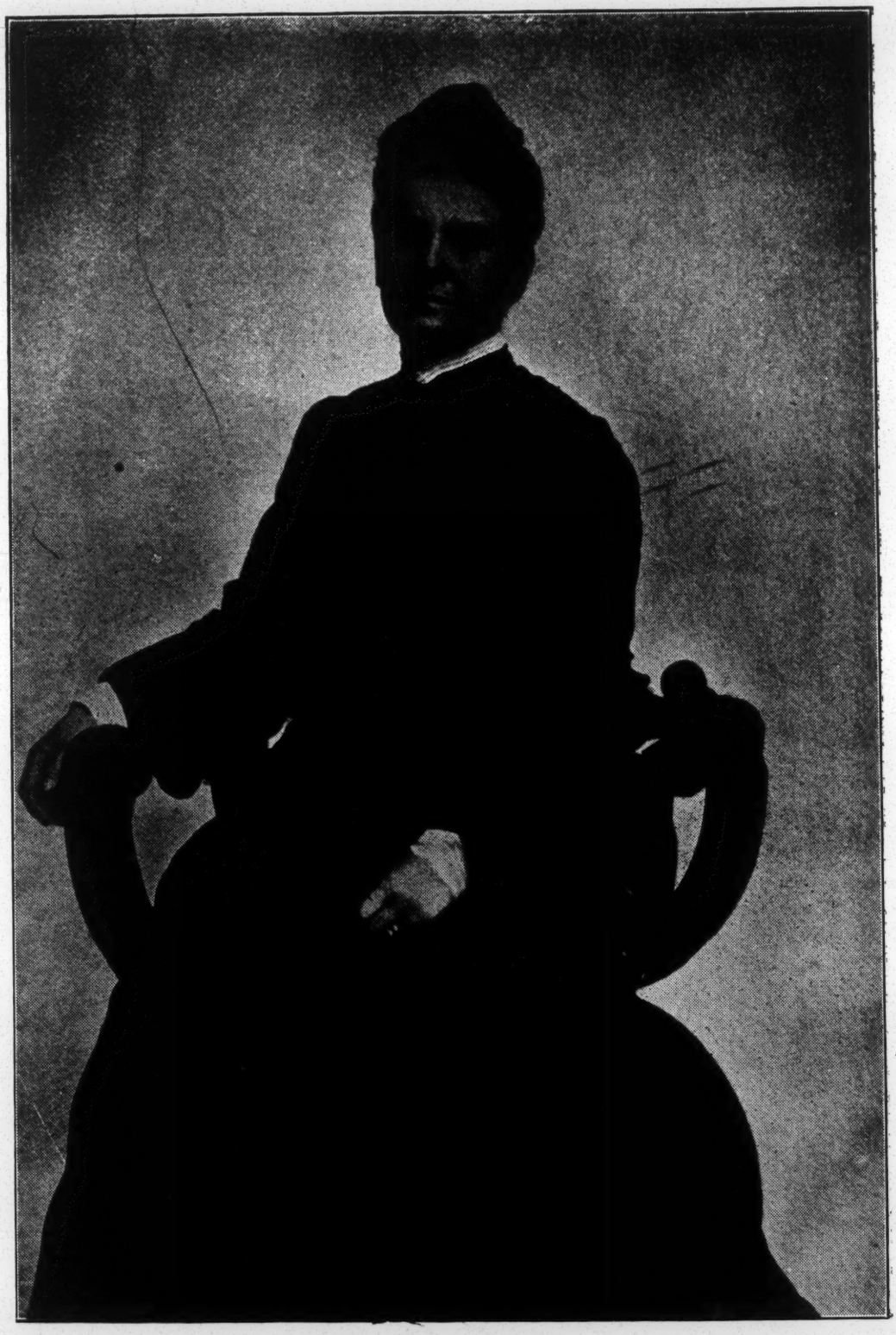
Foreign Secretary read a letter from Dr. Lawrence telling of good work done in the Tanta Hospital.

A letter was read from Dr. Maria White, Sialkot, India, giving account of the new addition to the hospital and requesting the remainder of money promised. The treasurer was instructed to send the balance due, one thousand dollars. Miss Rosa Wilson and Miss Sallie Dickey were reported en-route home. A letter was received from Miss McLean, Soudan.

The Junior Secretary presented a bill from Murdock & Kerr, which was ordered paid. Junior Secretary presented a draft of Constitution for Junior societies, prepared by committee, which was adopted.

Next regular meeting changed from Tuesday to Wednesday, Jan. 2nd.

Mrs. SAMUEL YOURD.



MRS. H. C. CAMPBELL,
Secretary of Home and Ministerial Relief, Women's Board of Directors.

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